

Interview H0214: Urgyen [tib. o rgyan], (India, 1983) : Part No. 3 of 9

The interviewee was a well-known Drepung Loseling monk who at one time held the powerful position of Chagdampa. He discusses the famous incident that involved the imprisonment and banishment of the Loseling Chabu and the monks of Loseling comming enmass as a mob to Norbulinga to shout at the Dalai Lama. This led to the army being sent to Drepung. He also discusses the period after the death of the Thirteenth Dalai Lama and then how Trimön came to Drepung to seek protection during the Lungshar incident. Then he starts to discuss the bitter dispute between the Shatra main family and Tsag Serkhang and Shatra's daughter.

Q

[section missing] The name of the Tsaja was Khyenrab Tenkyong [tib. mkhyen rab bstan skyong] and the name of the [Shengo](#) was Ada [tib. a thar].

A

His real name was Lobsang Tsering [tib. blo bzang tshe ring], but he was widely known as [Shengo](#) Ada.

Q

Then what happened?

A

I don't have any details to tell you because I was a child then.

Q

Then all 4 Chabu were summoned by the Drönyerchemmo, right?

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A

At that time, three of the Chabu were going down and there was also the Kongja [tib. kong phyag]. The [Deyang](#) Tsenshab probably sent his servant (tib. [söpön](#) [gsol dpon]) to the front of Lubding [tib. klu lding] and told him, "Three of the [Loseling](#) Chabu are coming down [from Drepung monastery], so wait near the road and tell them, "If you are going to [Norbulinga](#) today, you should not go [tib. phebs rgu mi 'dug]. You should go back to the monastery. If you come today it will not be good [tib. yag po yong ba mi 'dug] for you to visit the Drönyerchemmo in [Norbulinga](#). I heard that when the servant was waiting there, the 3 Chabu came and he told them that he was sent by [Tsenshab](#) Rinpoche and that [Tsenshab](#) Rinpoche said you should not go to [Norbulinga](#).

So they stopped their horses and discussed what to do. Then the Tsaja said, "Now, we have already come to this place, so whatever good or bad is going to happen, let's go on." So the three of them agreed and went to the Drönyerchemmo's house. However, he was not there and the person in the Drönyerchemmo's house said that he had gone to the [Shölpa](#) [office] and delivered the message that Chemmo (Drönyerchemmo) said that you [Chabu] should come to [Shölpa](#). Then they went to the [Shölpa](#), but Chemmo was waiting there for the monks and they were arrested right away without saying a single word to them. They were imprisoned in the [Shöl](#) legung and soldiers were dispersed around there.

Q

Where did they spread out the soldiers?

A

They placed the soldiers on the right and the left side of the prison thinking that the monks will rush down [tib. lug yong bsam] [to free the Chabu]. After they were arrested, they didn't tell them anything, and then on the next day, probably they issued the verdict and told them, "You know what you have done." [tib. ga re byas min khyed rang tsho'i blo mnga' red]. Probably they did it like was done in Kapshöba's case. They banished the Tsaja to Chayü [tib. bya yul] and the Phuja to Lhobrag Tho Dzong [tib. lho brag do rdzong] and the Kongja was returned to the monastery saying that he was innocent.

Q

What was the root (tib. tsawa [rtsa ba]) cause of that incident?

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A

It was said that it was caused by Ada.

Q

What was the reason for having the law case?

A

Probably, the cause was Böde Janglojen [tib. sbud bde lchang lo can].

Q

You mean it was about that estate?

A

Yes.

Q

How did that happen?

A

I don't know how that happened. Anyway, the famous [Shengo](#) Lhaula [tib. lha bu lags] held the estate of Janglojen [tib. lchang lo can] and then Ada took it over from Lhaula. In the beginning, the Tsaja gave the estate to Ada and then he took it back from Ada and gave it to Lhaula. Then the Tsaja and Lhaula joined together [tib. kha sgril] and they might have hated Ada. Ada's backer was the Drönyerchemmo. When this matter was reported to the Drönyerchemmo, it became kind of widespread and [Loseling](#) might have said a lot of things [tib. lo rgyus mang po bshad yod kyi red pa] [words unclear] and [the drönyerchemmo] used this as an excuse (tib. nyetag [bsnyad btags]) and in two days the Tsaja was banished.

They were waiting for the Tsaja and Phuja to come back [to Loseling] but found out that they had been banished when the Kongja came back. Then they knew what had happened so they sent the two Chabu clothing and stuff. The Tsaja was whipped and dressed in a white [chupa](#) and banished. He had to go through Jowo Ragyga [tib. jo [bo](#) rag rgyab] [the east side of Lhasa] because he was to go to Lhoka. The Phuja went through

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the [Ramagang](#) [tib. ra ma sgang] ferry site because he was to go to Lhobrag. As soon as he crossed the ferry, probably there was a corvée horse waiting there for him.

I am not sure whether he was wearing a white [chupa](#). Before he mounted the horse, he said, "I am not going to ride the horse. First I am going to make three prostrations." He prostrated 3 times towards the monastery and three times towards the Potala. Just before he mounted his horse he lifted one of his legs and then said wait a minute and then he fell down and died right there. So he didn't have to go into banishment after crossing [Ramagang](#). I am not sure whether it was because he had attained freedom from the karmic law of cause and effect [tib. las la rang dbang thob pa].

The Kongja returned to the monastery, but he and the other monastic officials (tib. [lene](#) [las sne] didn't have any power [over the monks who were angry]. Many monks gathered and took the keys and met in Kadrug [a house?]. They spoke bombastically and bragged a lot. They said we must do this and that and we should kill and chop them [for ordaining that] [tib. gtong dgos red/ byug dgos red gsod dgos red gtub dgos red]. This was said by the monks nicknamed Jönga Gyau [tib. bco lnga rgya'u], Nyagre Gyau [nyag re rgya'u] and Anjam Nale [tib. a 'jam sna leb]. . [unclear section]

After that, many ordinary monks (tib. [tramang](#) [grwa dmangs]) made a commotion [tib. 'ur] and left to go to [Norbulinga](#). The [Nechung](#) monks went to stop them at the base of the mountain that was called Nyena risur, but they didn't listen. They even urinated on the flowers [in Norbulinga]. When the monks reached [Norbulinga](#), the Lönchen [tib. blon chen] [Shölkhang](#) came out and said to the monks, "What are you here for? Tell me and I will report it." But the monks said, "Old man, you don't know anything. We want to meet the Dalai Lama and make a report to him. Please let us meet him for a very short time. We have three words to report." [tib. spo lags khyed rang gis ga'i shes kyi ma red/ nga [tsho](#) rgyal ba rin po che mjal dgos yod/ khyug tsam zhal mjal gngang rogs gngang/ tshig gsum zhu rgyu yod.]

Q

How many monks rushed out [from the monastery to Norbulingka]?

A

Probably, there were about 100 monks.

Q

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No, there were more than that. About 1,000.

A

I don't think there were 1,000. Then the Lönchen made the report and he [the Dalai Lama] was agitated (tib. gongchog trug [dgongs phyogs 'khrugs] and wouldn't meet them, right? [unclear] Anyway, Tsögo [a depön] [tib. mtsho sgo] took his troops and went through Dambag [tib. dan 'bag] [the village below Drepung] and Salungnga [tib. sa lung ba] [a depön] [with his troops] went through [Nechung](#) [next to Drepung monastery]. I remember them [the soldiers] blowing bugles. The monks put stones on the rooftops [in preparation for stoning them from there (tib. dzogdo lö [rdzog rdo glod])] and they attached cleavers to sticks/poles. They were to be used to hit people. Then I remember that there was a hailstorm and heavy rain which made the gorge much bigger.

Q

Didn't they say that they went to ask the deity Tenma [tib. bstan ma] for a prophecy?

A

I didn't know whether they went to ask Tenma for a prophecy right at that time. However, I heard later that Tenma said that she turned a vase of water upside down which caused very severe hailstorm that even killed dogs. I don't know if that was true or not.

Q

I heard that many soldiers were driven away by the water, right?

A

The soldiers were probably not driven away by the water, but the war stopped [tib. dmag thag chod]. The monks couldn't come down and the soldiers also couldn't charge up because of the hailstorm. After the sky cleared, the Dalai Lama send an edict (tib. kayig [bka' yig] saying do not fire on Drepung. Even if they attack you, you are not allowed to counter-attack [tib. mar dgra byas kyang/ yar rgyag mi chog], so nobody fired guns. After that, all of the ringleaders were arrested.

Q

How did they arrest them?

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A

I heard Anjam Nale was playing dice in a cave somewhere in Genphel [tib. dge 'phel] [the mountain top above Drepung]. After that, the monk prisoners were handed over to [kudrak](#) families like Surkhang, [Shatra](#), [Shölkhang](#), Tsarong, [Ditrug](#) Labrang, [Trimön](#), Reting and the Tsomönling Labrang [they had to kept in detention in their houses]. There were` about 60 prisoners who were marched through the [Barkor](#) Street in a line wearing leg shackles.

Later, I think the government followed this example at the time of the [Sera Je](#) incident (in 1947). After that, I don't know what the Drepung [Laji](#) did. Almost all the incumbent abbots were demoted. At that time, Basog [tib. brag gseb] Lama must have been the incumbent abbot of [Gomang](#) College. The [Gomang](#) monks have names starting with Ngawang which was half of the abbot's name. Basog was also demoted.

Q

Did they arrest the abbots?

A

Probably not. Basog stayed in Tsomönling until the death of the [13th] Dalai Lama and then he died. The Drepung [Laji](#) might have supported the monks, so he [the Dalai Lama] might have said this was a serious violation. Later, I heard that they requested that the selection of the Tsaja and Phuja return to the previous custom of them being appointed from among the monks from nearby [i.e., not from Kham and [Amdo](#), etc.]. Since that time, the Tsaja and Phuja were appointed by the government. The late Tsaja would quote that order as follows, "According to the order from the Dalai Lama's secretariat and mainly in order not to have Buddhism shaken and to listen to the government, we are giving this [the position of Tsaja and Phuja] to the monks from nearby areas." [tib. gzim chung 'gag gi bka' sgyur dgongs don/ gtso chen sangs rgyas bstan pa yo 'khyom mi 'byung ba'i ched dang gzhung sa dga' ldan pho brang la spyi bkur zhu ched nye skor grwa rgyun la gsol ras btsal ba yin]. The Tsaja also said, "However, when the Dalai Lama was no more [died], they did it according to the situation (tib. nedütsi [gnas dus brtsis])".

Q

Are you referring to the Tsaja who died last year?

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A

No, before him, there had been three Tsaja. The Tsaja who died a few years ago in India was the person who was appointed at the time that I was the number one candidate. When I referred to the late Tsaja, I meant the Tsaja called [Utö] Yeshe Chamba [tib. [dbus stod] ye shes byams pa]). He was a short man. Later he became the ex-Chabu and we petitioned Reting and told him that we did not request that the 13th Dalai Lama give the Tsaja position only to monks from nearby areas [Central Tibet] (tib. [pöba](#) [bod pa]). We didn't offer the 13th Dalai Lama a scarf and a [mendre tensum](#) to get the Tsaja appointment only for persons who were born near Lhasa. This rule was given by the 13th Dalail Lama on his own.

Q

Why did it become necessary for you to make this petition?

A

Because the Khampas were insisting that they would like to get the Tsaja position. The [Kalön](#) Lama [Tempa Jayang](#) was a [Trunyichemmo](#) at that time, so we went and saw [Tempa Jayang](#). From his attitude, I thought he was very much against us, but now, when I think of it, it was not because he was against [Loseling](#), but earlier he was a Khenjung and then he became a [Tseja](#). From that position, he was demoted and his property was sealed. So he didn't like Kujar [Künphel la]. That was why.

Q

Who didn't he like Kujar?

A

Tempa Jayang, the [Kalön](#) Lama, didn't like Kujar. Because of that, he told us, "There is no use for you to come here. For what purpose are you coming here? This is my personal house. This is not the [Yigtsang](#) office of the government [where he worked]. Whatever you have to say, you should go to the [Yigtsang](#) and say it there. This is my personal house. Moreover, the work of the Chabu is work for [Loseling](#) College and not a matter of Buddhism [tib. bstan don], so there is no need to deal with it in the office. Whoever

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becomes the Chandzö, whether it is a khampa or a [pöba](#) (central Tibetan), what difference does that make?"

We thought that probably the Khampas should now [again] be candidates for the Tsaja position so we made this appeal. At that time I was grown up and I was one of the representatives who went to make the appeal. The late Tsaja who died was also there. I mean we all got together even though we had been fighting in the past. We got together and talked and we waited together [for an answer]. Whenever they called, we went and gave an explanation by ourselves. Sometimes we would go and see the [Trunyichemmo](#) personally in their houses and offer them gifts. This was during the time of the four [Trunyichemmo](#): [Dombor](#), [Shide](#) Lobsang Wangyal [tib. bzhi sde blo bzang dbang rgyal], Temba Kelsang [tib. bstan pa skal bzang] who was from [Gomang](#), and the last one was Temba Jayang.

Q

Were these the four [Trunyichemmo](#) in office when the 13th Dalai Lama died?

A

No. [Tempa Jayang](#) was appointed by Reting after the death of the 13th Dalai Lama. Out of these four [Trunyichemmo](#), [Dombor](#), Temba Kelsang and [Shide](#) Lobsang Wangyal were appointed by the Dalai Lama. [Tempa Jayang](#) was appointed by Reting Rinpoche.

Q

When Reting became the regent, one [Trunyichemmo](#) was not there. Who was that? Was that the Talama?

A

At that time there was no Talama. After the death of the [Muru](#) [tib. rme ru] Talama, there was no Talama for a long period. No Talama at all.

Q

Did the 13th Dalai Lama appoint a Talama after the death of the [Muru](#) Talama?

A

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Probably for ten years there was no Talama. However, later Dingkhang [tib. lding khang] [Trunyichemmo](#) become a Talama.

Q

Was he appointed by the 13th?

A

Yes. The 13th appointed Dingkhang as [Trunyichemmo](#). Then Dingkhang died and again for 5 or 6 years there was no Talama at all.

Q

When the 13th Dalai Lama died was Dingkhang a [Trunyichemmo](#), a Talama?

A

Yes. After that Reting didn't appoint any Talama.

Q

Why?

A

I don't know, but he didn't appoint anyone. Later [Ramba](#) became Talama. I think [Ramba](#) was the first Talama after that.

Q

Who appointed [Ramba](#)?

A

Reting appointed him.

Q

When Dingkhang Talama died, did Reting appoint [Ramba](#) as a [Trunyichemmo](#)?

A

Yes. And after [Ramba](#), it was [Jogtang](#).

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Q

How did that happen?

A

At that time, [Dombor](#) was the most eligible and was also the most senior. [Ramba](#) was junior. But Reting did not appoint [Dombor](#) as Talama because he didn't like him. So he appointed [Ramba](#). According to seniority, [Dombor](#) should have been appointed, but [Dombor](#) was not given the chance to become Talama because [Reting] probably didn't like [Dombor](#). Among the [Trunyichemmo](#), they had to perform various rituals, i.e., being the Shabten Dodampa [tib. zhabs brtan do dam pa] by turns for the benefit of the government. So they needed to have some money for the expenditures. So it was the turn of [Dombor](#) to become the Shabten Dodampa and [Ramba](#) was the second in line. [Ramba](#) said, "Dombor is the senior official so he should become the Shabten Dodampa." However, [Dombor](#) replied, "Yes, I am the seniormost and it is my turn, but I am not a Talama and [Ramba](#) Künkhyen is the Talama, therefore [Ramba](#) should do it." [unclear] This is the way they were supposed to have talked.

Q

When the 13th Dalai Lama died, where were you?

A

I had been sent to India to do trading by my late maternal aunt.

Q

Had you reached the age for doing trading?

A

Yes. I was already 14 years old. At that time, there was a servant of Tsarong called Temba Chödra [tib. bstan pa chos grags].

Q

You say your maternal aunt. She was my grandmother, right?

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A

Yes. She has died.

Q

I remember there was an old man there [with my grandmother].

A

He was the older brother of Kündeling Dzasa.

Q

Some say I am related to Kündeling Dzasa and some say not.

A

You are not related to Kündeling Dzasa because they [their family] were khatsara [half Tibetan-Nepalese].

However, Kündeling Dzasa himself was not a khatsara. He was the brother of Lhading's [tib. lha lding] servant Lungta [tib. rlung rta] who was the father of [tsidrung](#) Tempa Söpa [tib. bstan pa bzod pa].

When I was coming back from India, we spent the night in Ralung. The next day we were going to Dzara [tib. rdza ra] and Nangkartse [tib. snang dkar rtse]. When we were taking a break in Dzara, we saw a few of those Muslim businessmen. We had the small bells on the necks of our mules. We knew those Muslim people, and when we were about to leave they told us, "I don't think you should use the bells on the horses and mules. I think you have to take them off." Then we told them, "Everybody is using them, why not?" He told us, "We heard that the Dalai Lama has died." This was the first time I heard about the death of the Dalai Lama. Then we took off those bells and we cried. When we reached Nangkartse, we saw that the Nangkartse monastery had removed all their decorations and even their banner on the rooftop was removed. All the people around had removed their earrings. By the time we were about to reach Lhasa, nobody was even wearing the long earring [tib. sog byil]. All the [Shape](#) were wearing white [chupa](#).

Q

What do you mean by "white chupa"?

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A

Those were white [satin] brocade chupas. All the [kudrak](#) did not wear their earrings. This was only for about two weeks or fifteen days. Then they again put the banners up. That was called, the "Good news banner" [tib. gnam snyan dar lcog]. It was the good news that Reting was going to be the regent. Again they started to put up flags, etc. They were called "good news flags."

Q

There was a long time between these two events. The Dalai lama died on the 30th of the 10 month and Reting became Regent the 11th of the 1st month. Is that right?

A

Yes, it was in the 1st month.

Q

When the Dalai Lama died and you reached Lhasa, what was Kujar doing?

A

Kujar was yet to be arrested.

Q

How long did it take you to get [unfinished remark]

A

Kujar was yet to be arrested. At that time there was no talk about Kujar's arrest. Then one day they said that Kujar had been arrested. Then several Lhasa people [sang](#) a song with the words, "In the British car, the person who controls the three realms/ Kujar the son of gods/ tell us where did he go?" [tib. sbi lar mo tra'i nang gi/ mi pho khams gsum dbang 'dus/ sku bcar lha yi sras pho/ gar song shod rogs gnang dang].

Q

Then what happened?

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Q

We heard that Kujar was put in [Sharchenjog](#) [prison] in [Tse](#) and that his father was arrested and jailed in [Nangtsesha](#). That is what I heard, but I didn't see them being locked up. At that time, there was a [chandzö](#) from [Sera Je](#) nicknamed "small fatty" (Gyagchungla [tib. rgyags chung lags]). He was also locked up for about a month. They said that he was related to Kujar.

Q

Was he exiled later?

A

No. He was returned to the moastery. Maybe he was not involved. Kujar and his father were sent [to regions] up and down at the same time and they were supposed to be both seen at Sabogang [tib. sa sbog sgang] at the front of the [Jokhang](#) [as they left for exile], but they could not talk to each other. One was taken this way, and the other that way. Another song about Kujar said, "The car backed up and arrived at [Sharchenjog](#)." [tib. mo tras rkub 'tshag brgyabs nas/ shar chen lcog la slebs song]. At that time [Trimön](#) was the senior [Shape](#) and had become the official in charge of building the golden stupa for keeping the remains of the Dalai Lama [tib. gser sdong chen mo].

Q

The [Trunyichemmo](#) in charge of building the golden stupa was Dingkhang, right?

A

Dingkhang was dead then. It was [Ramba](#) who was in charge of building the golden stupa. Among the [Trunyichemmo](#), it was only Dingkhang who was the best kind of person. [Trunyichemmo](#) Shide Lobsang Wangyal was very bad. The moment we visited him about the Tsaja's case

Q

Was that about the case when the Tsaja was banished?

A

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No, it was for the appointment of the new Tsaja. At that time, Lobsang Wangyal was the [Trunyichemmo](#). The Tsaja changes every two or three years, so we talked about the new appointment of a Tsaja. We had to go to see the [Trunyichemmo](#). It was he who had kept the flower pots behind him in the room. He had closed the curtains on the windows and made the room dark. He was sitting on one side and on the table on the other side he was keeping all the flower pots. We were scared to look up at him. We went straight up to the table where he normally would have been staying. I put my scarf there and started to talk to him. Actually I put my scarf near the flower pots and started talking. There was no reply for a long time. Then after some time, the man started replying from my back side. When I looked he was sitting on the other side. This is an example. The [Trunyichemmo](#) was sitting at the back and I was showing my back to him while putting the scarf down and talking.

Q

This is enough about the Kujar incident. Do you remember anything about [Lungshar](#)?

A

Lungshar's eyes were gouged out, but I didn't see it. There were a lot of problems. It was during Reting's period.

Q

Before they arrested [Lungshar](#), [Trimön](#) came to Drepung. He came to Drepung Tsethang, right?

A

He came there because Thupten Chömphele [tib. thub bstan chos 'phel] was there.

Q

Normally, when a [Shape](#) came to Drepung, the abbots and the [Laji](#) had to go to greet him, right?

A

Yes.

Q

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At that time, the abbot of [Loseling](#) was Lhopa Khempo, right?

A

Yes, it was Lhopa Khempo. It was the beginning of Lhopa Khempo's period

Q

I forgot to ask you an important question. At the time of Kujar's fall, the Drönyerychemmo Kogpo died. At the same time, one abbot of Drepung was supposed to have died. Do you know about that?

A

No, I don't.

Q

I have heard it was the Dülwa [tib. 'dul ba] Abbot who died, is that true?

A

I don't think the Dülwa Abbot died. There were two Dülwa Abbots. The Dülwa abbot who was the tutor to the Kündeling [Lama], the one with the white beard, probably he died. He is supposed to have died about that time.

Q

Was it the same night that Kogpo died?

A

I do not know whether it was the same night or not, but he is supposed to have died about that time. He was from [Gomang](#). His voice had a thick northern, "Hor," accent and he used to tell the monks, "I don't have anything to say to make the clear clearer like the proverb, "You don't need to make the pea round again." [tib. gsal po dag la gsal skyor rgyag yag mi 'dug/nag chung sran mar dbril skyor]. All the [Shengo](#) and the Geyog had to do good so that meritorious people would be appreciative. [tib. skal ldan dang ba 'dren pa]"

Q

Was he really the Dülwa Khempo?

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A

Probably he was.

Q

Do you remember that [Trimön](#) came to Drepung during the [Lungshar](#) troubles?

A

Trimön came. I do remember something. I was at the stone floor [courtyard] of Drepung [just in front of Drepung] when [Trimön](#) came. At that time they were calling him "Trimön [Shape](#)." Anyway he was with many servants, many people. I was in a large group of people. When [Trimön](#) actually left his house he had kept it a secret [where he was going]. He had said that he was going to [Norbulinga](#). However, when he was about to reach [Norbulinga](#) he told the men to go to [Nechung](#). When he was about to reach [Nechung](#), he said, "I am going to Drepung." So he stayed in his own house in Drepung and people came to see him there and he asked the [Loseling](#) monks to save his life.

Q

At that time, from [Loseling](#), [Trimön](#) went to visit the Regent Reting and the Silön [Langdün](#) [tib. glang mdun], right?

A

No, I never heard this.

Q

When did the [Lungshar](#) trouble arise?

A

I heard [Lungshar](#) was arrested.

Q

Was this the same day?

A

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No, it was not the same day. It was not the same day, it was much later.

Q

Is that true?

A

Yes, it was definitely after that.

Q

Is that true?

A

Yes.

Q

What is the reason that you think it was much later?

A

After a few days when I went to Lhasa I heard that [Lungshar](#) was arrested. It was at least ten days later.

Q

Did [Trimön](#) stay in Drepung for about four days? Did he stay in Drepung itself or did he go up to the Genphel Ritrö [tib. dge 'phel ri khrod] hermitage [above Drepung]?

A

He stayed in Drepung and then he went up to Genphel Ritrö. After that, [Kytöpa](#) [tib. skyid stod pa] who was the older brother of Bumthang [Trunyichemmo](#), Tsidrung Kongtrula [tib. kong phrug lags], the lay official Gyenkhari Nangpa [tib. rgyal mkhar nang pa] and Gajang Tempa [tib. mgar byang bstan pa] were arrested, but they were not whipped. They were banished, being sent out from the main gate of Shingra near the [Tsuglagang](#). They had already their hair knots untied and the horse corvée had been brought there. At that time, I was just young so I didn't pay very much attention to that.

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Q

There were no oxen, right?

A

Yes. And they didn't have to wear cangues. That much I can say.

Q

I heard that there was a song at that time with the words, "The bad result of the 29th was repaid on the 29th." [tib. nyi shu dgu'i [lag](#) g.yog/ nyi shu dgu la brgyabs song]. This means the [kujar](#) was banished on the 29th and the verdict for [Lungshar](#) was also on the 29th, right?

A

I don't have anything to tell you about this song.

Q

After that, Janglojen Gung was also banished to Kongpo Tselagang [tib. rtse la sgang] and [Künphel](#) was banished in Chamnag [tib. chab nag], right?

A

Yes. It was said that Chapa Rusur [tib. cha pa ru zur], who was the son of [Lungshar](#) and used to be the Gusung Regiment's Rupön, became the husband of Lady [Shatra](#), right?

Q

No. He was the boyfriend of Shatra's daughter Lhayön [tib. lha yon]. They had a very serious law case, right?

A

No. He was demoted for being Lungshar's offspring. The law case of Tsag Serkhang [tib. rtsag ser khang] was long after.

Q

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Lhayön la's law case was with the main [Shatra](#) family and it was before that. At that time, [Shatra](#) Ganden Penjor [tib. dga' ldan dpal 'byor] was a child. After Tsag Serkhang and Chapa merged together, then there was the law case. This was settled during Taktra's reign.

A

At that time I was the Chagdampa. [unclear] If I tell you the root of it, it will take a long time.

Q

Please go ahead.

A

It was the time when one of the [Shengo](#) was named Ütö Yeshe Gyentsen [tib. dbus stod ye shes rgyal mtshan] and the other was the [Gomang](#) Shengo Khechok [tib. mkhas mchog]. When the Mönlam was held, the seating arrangement [of the monks] was done on the 4th, and on the 5th or 6th the [Shingnyer](#) Chöndzin [tib. shing gnyer chos 'dzin] was at the back door [of the Jokhang] near the kitchen. When he came to check the tea at the time of the afternoon prayer ceremony (tib. [gongja](#) [dgong ja], I met him there. Liushar [tib. sne'u shar] [who] the [Laja](#) [was also there].

Chöndzin told me, "There is a lot of talk so you should be very careful and stay quiet or it will not be good. They are doing lot of dealings. I said what's the matter? He said, "When I went to the firewood yard, on the way I went to Trijang [tib. khri byang] Labrang and I heard them saying that the Ganden monks who were sitting on the left and right side of the Rigsum gonpo chapel [tib. rigs gsum mgon po], were holding a meeting and they were saying there is a law case between the main and the branch families of [Shatra](#) and that tomorrow or the day after tomorrow, Tsag Serkhang is going to get married [to Shatra's daughter and try to take over the family]. If they get married, then Shatra's servants will stand behind the main [Shatra](#) family and the Ganden monks will also stand behind the main family [against Tsag Serkhang].

I heard that the two "sirs" (tib. kusho nyi [sku zhabs gnyis]) [i.e., the 2 shengo] were already in cahoots [tib. kha rul] with Tsag Serkhang." When I asked how they came to be in cahoots, he said, "Tsag Serkhang had already gone to see the [Gomang](#) Shengo and they were in cahoots before the New Year [started]."

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Then [I recalled that] the Nangma of the junior [Shengo](#) was the son of Tsag Serkhang's steward who was named Penjor. And there was the Trenthong steward named Tseten [tib. rtse brtan la] who was a young guy from [Tsang](#). The senior [Shengo](#) was the maternal uncle of his wife Jayang [tib. 'jam dbyangs] who had a shop under Ragashag's House. So both of the [Shengo](#) had a close internal relationship with Tsag Serkhang. Before that, I saw Tsag Serkhang's steward and Trenthong's steward coming to the junior [Shengo](#). They were talking a lot, but I was not paying that much attention. Chöndzin also told me, "If you don't be alert, the Nangma might cause you trouble" [tib. khyed rang sbi gsang ma gnang na/ nang mas mgo log bzos yong nga].

Before that, I saw Tsag Serkhang's Chandzö (steward) and Trendong's Nyerpa (steward) coming to the junior [Shengo](#), but I was not paying that much attention.

After the evening tea when we were going on patrol, my relative, who was a clerk (tib. shödrung [zhol drung]) in the [Shöl](#) legung, was waiting for me in my office, the Shengo's office. He also told me, "You must be careful. The Ganden monks are holding a meeting and Tsag Serkhang is getting married." After hearing this, I was kind of alert and that evening when it was almost dark, I went out to urinate from the Shengo's office and I saw a few people standing and talking, like whispering, in front of the ladder [on my way to the toilet]. There were some [thabyog](#), but they wouldn't say anything, right?

When I went out from the Shengo's office to urinate, I saw that Tsag Serkhang's Chandzö, [Trendong](#) Nyerpa and the junior [Shengo](#) were whispering to each other so I went back and took off my inner lower garment [ch. zhan chun] and tied up my belts and went to listen to what they were talking about. I went to the back side of the ladder while they were talking in front of the ladder. However, at that time their main talk was over.